GENERAL AND REVENUE SECRETARIAT.

1902.

(Census)

File No. 1-12

Serial Nos. 6

Papers Filed.

Month August 12

SUBJECT.

Re: Copy of the Corrected Proof of chapter IV (Religion) of the Mysore Census Report — 1911

PREVIOUS REFERENCES.	LATER REFERENCES.

G.R.S. 11] 1912.

GENERAL AND REVENUE SECRETARIAT.

(Census)

NOTES.

File No. 1—12

FILE HEADING.

Mysore Census Report

From

No.	Dated	Received

Diary No.	Enclos.	Spare Copies.	Serial No. 6

BRIEF ABSTRACT OF LETTER.

NOTES AND ORDERS.

P. T. O

NOTES—First Sheet.

GPB—30,000—12-8-11

G.R.S. 13]

Routine Notes.

[To be used only for notes, requisitions, etc., not intended for permanent record.]

They have sent to Devon two 1st Cl for information

Already done as suggested

22/7

B ii

How have the previous copies the Proofs received from Cornwall sufficient been dealt with

Please circulate them to Inspection for perusal if this has not been done already

22/7/12

Glossary 22/7

Seen - Thanks

23 23/7

N. B.—Should routine notes be written on small slips, the notes must be copied, or slips pasted on this form.

GPB—30,000—23-2-11

G. R. S. 12]

General and Revenue Secretariat.

Cen File No. 1 of 1912

Serial No.

6 From Census Supdt, D.O. No 120 &
18th July 1912
Submits for the information & Govt
a copy of the Corrected proof of
Chapter IV (Religion) of the Imperial
Census Report - 1911.
Submitted
NML-SS 22.7.12.
Secretariat (R.(?))

340.

The idea & language
typography are exceedingly
crude in places -

27/7/12

Secretary

2549
30/7/12

Secretary)

Keen - [illegible] has no objection, he may
have a talk with the Census
Supdt first & review to correct
proofs] 28/7/12

Submitted to 1st Council

10/8/12

NOTE—Contn. sheet.

GPB—20,000—20-1-12

G. R. S. 12]

General and Revenue Secretariat.

Gen File No. / of 1912

Serial No.

I am afraid there is little use in discussing such matters at this late stage. If I were drawing up the report, I should eschew matters of doubt in theory and also as far as possible obvious matters in which most people are agreed. However these things are best left to the discretion of the Officer responsible for the particular production. I would suggest the matter being dropped.

17/8/12

3020
22.5.12

Dewan 23 17/8

Secretary to Govt

Ptn 23 22/8

NOTE—Contn. sheet.

GPE—20,000—20-1-12

DIARY No. 357

10/2-1913

SECTION

FILE No. 1-12

SERIAL No. 6

D.O. 120

Enc

OFFICE OF THE CENSUS SUPERINTENDENT
IN MYSORE.

Bangalore, the 18th July 1912.

Dear Sir,

In continuation of my D.O. NO. 118 dated the 9th instant, I beg to enclose herewith, for the information of Government, one copy of the corrected proof of Chapter IV (Religion) of the Mysore Census Report of 1911.

Yours Sincerely

To

K.R.Srinivasiengar, Esq., M.A.,

Officiating Secretary to Government,

General and Revenue Departments,

Bangalore.

PROOF

CHAPTER IV.

RELIGION.

PART I. STATISTICAL.

General remarks.

73. This Chapter consists of two parts (1) statistical and (2) general. In the first part the statistics will be discusssed absolutely, relatively to the statistics of the previous Censuses and proportionately to a common figure such as 10,000 or 1,000. So much of the history and conditions of a religion will be given as will suffice to help the reader to comprehend the significance of the discussion.

Statistics.

74. According to the Slip-system of Abstraction and Tabulation of the information collected in the Census Schedules, adopted in 1901 and 1911, the distinctions of religion and sex are preserved during compilation of all the tables of statistics with reference to any particular unit, for the sake of convenience of tabulation. Thus, though religion may be said in one sense, to enter into the preparation of all the tables (in the final form of some, the distinction by religion is not shown), yet for the purposes of this Chapter, the following tables are those chiefly referred to:—

(*a*) Imperial Table VI Religion: giving figures for the population and for each religion by districts and cities.

(*b*) Imperial Table V: Towns arranged Territorially with Population by Religion.

(*c*) Imperial Table XVII which deals with the territorial distribution of the Christian population by sect and race.

(*d*) Provincial Table II giving figures for the chief religions in respect of taluks and cities.

Subsidiary Tables.

75. The salient features of the statistics are brought together in seven Subsidiary Tables appended to this Chapter. These are:—

I. General Distribution of the Population by Religion; showing, for the State and Natural Divisions, in respect of each Religion, the actual number in 1911, the proportion per 10,000 of the population in each of the last four Censuses, the percentage of variation during each decade, and net variation for 1881-1911.

II. Distribution by Districts of the Main Religions: giving for each of the last four Censuses, the number per 10,000 of the population who are Hindus, Musalmans, Christians, Jains, Animists and of other religions.

III. The number and variations of Christians in each district at each of the Censuses in 1911, 1901, 1891 and 1881.

IV The actual numbers of the races and sects of Christians.

V Distribution of Christians per mille (*a*) races by sect and (*b*) sects by race.

VI. Religions of Urban and Rural population (for Natural Divisions).

VI(*a*). Religions of Urban and Rural population (for districts and cities).

Diagrams.

76. A diagram is given to show the Musalman, Animist, Christian, and Jain population in each district and city. Another has been given to show the number of persons in every 10,000 in each district and city who are Hindus, Musalmans, Animists, Christians and Jains.

DIAGRAM SHOWING THE MUSALMAN, CHRISTIAN, JAIN AND ANIMIST POPULATION IN EACH DISTRICT AND CITY.

MUSALMAN ▦ CHRISTIAN ✥ JAIN ⁘ ANIMIST ▦

EACH MARK REPRESENTS 2,000 PERSONS.

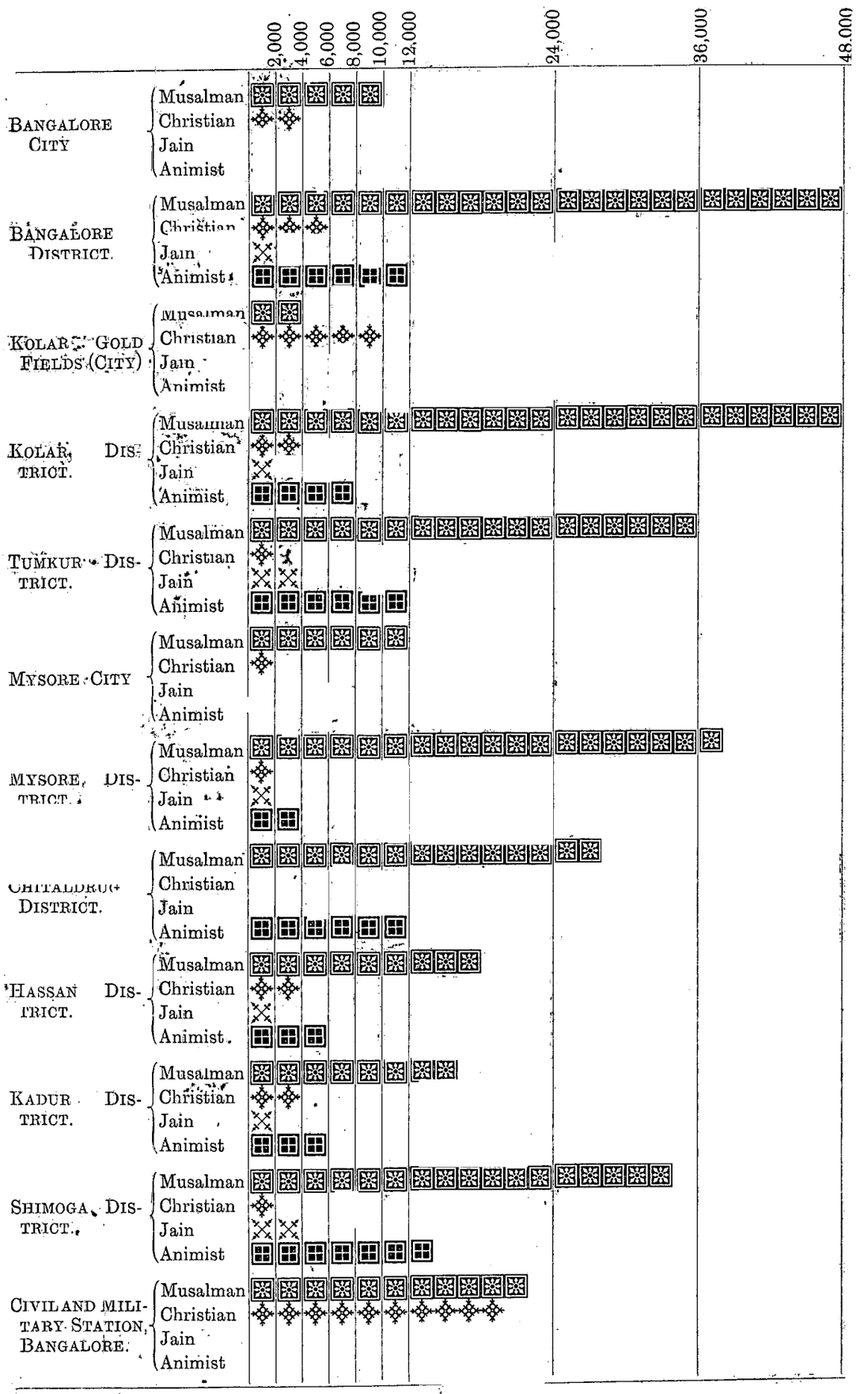
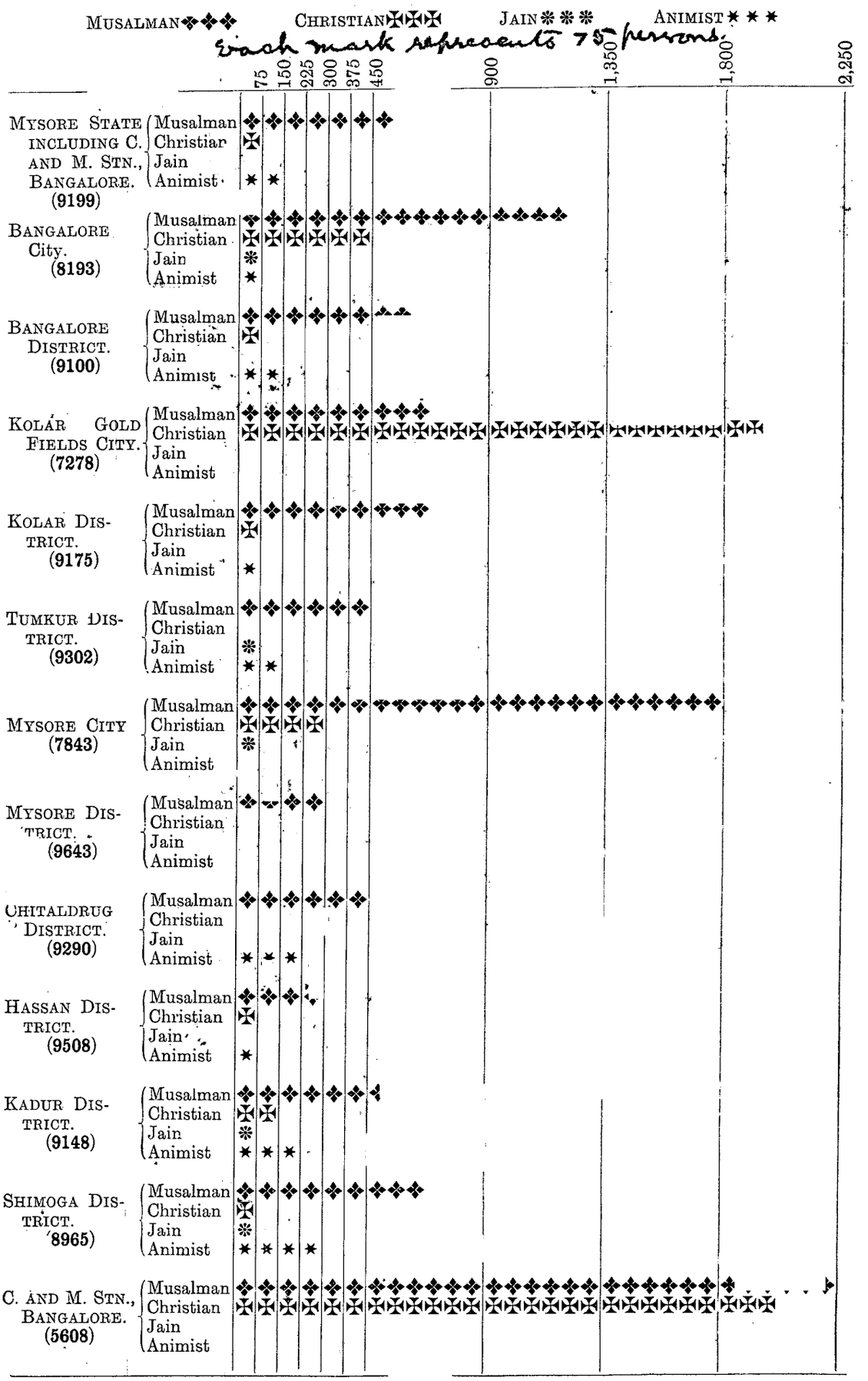


DIAGRAM SHOWING THE NUMBER OF PERSONS IN EVERY 10,000 IN EACH DISTRICT AND CITY WHO ARE HINDUS, MUSALMANS, CHRISTIANS, JAINS, AND ANIMISTS.

(THE NUMBER OF HINDUS, BEING LARGE, IS SHOWN BELOW THE NAME OF DISTRICT.)



General Distribution of the Population by Religion.

77. The State contains 5,340,908 Hindus, 314,494 Musalmans, 72,196 Animists, 59,844 Christians, 17,630 Jains, 622 Buddhists, 293 Sikhs, 101 Parsis, 65 Brahmos and 40 Jews, making in all 5,806,193 persons. For every 10,000 of the population, 9,199 are Hindus, 542 Musalmans, 124 Animists, 103 Christians, the remainder consisting of adherents of other religions. There has been a steady increase during the decade 1901-1911 of the numbers of the Hindus, Musalmans, Christians, and Jains, the variations for these and Animists being +4·7, +8·6, +19·5, +28·9 and—16·7 per cent respectively. The variations in the other religions have no statistical value in as much as the followers of those religions are very few numerically and consequently no general inference could be deduced from a study of the figures. As the increase of the total population in 1901-1911 is 4·8 per cent, the only notable increases are in the case of Jains, Christians and Musalmans. The decrease under Animists is found to be due to many of the Animist castes (16,491 persons) returning themselves as Hindus in the present Census.

The Civil and Military Station, Bangalore contains 56,546 Hindus, 22,786 Musalmans, 20,430 Christians, 347 Animists, 320 Jains, 233 Sikhs, 72 Buddhists, 46 Parsis, 34 Jews, and 20 Brahmos, making in all 100,834 persons. In other words out of 10,000 persons 5,608 are Hindus, 2,260 Musalmans, 2,026 Christians, 34 Animists, 32 Jains, and 40 of the other religions. The general increase in the decade 1901-1911 is 12·5 per cent, the increases in the cases of Hindus, Musalmans and Christians being 11·5, 5·7 and 19·3 per cent, respectively.

The Eastern Division contains 4,269,986 persons, 3,959,805 being Hindus, 223,107 Musalmans, 46,695 Animists, 28,529 Christians, 11,178 Jains, 524 Buddhists, 52 Sikhs, 49 Parsis, 45 Brahmos and 2 Jews. The number per 10,000 of population works up to 9,274 in the case of Hindus, 523 Musalmans, 109 Animists, 67 Christians and 26 Jains. The general increase in population for the division since the Census of 1901 is 7·0 per cent, the variations for Hindus, Musalmans, Animists, Christians and Jains being +6·7, +11·2, +5·7, +22·5 and +68·7 per cent, respectively.

The Western Division which is only about half the area of the Eastern Division and the percentage of cultivable area to the total area of which is only 39·2 as against 48·4 of the Eastern Division, has a population of 1,435,373 persons, 1,324,557 of whom are Hindus, 68,601 Musalmans, 25,154 Animists, 10,885 Christians, 6,132 Jains, 26 Buddhists, 8 Sikhs, 6 Parsis and 4 Jews. Expressed per 10,000 of the population, there are 9,228 Hindus, 478 Musalmans, 175 Animists, 76 Christians and 43 Jains. The variation for the decade is —1·7 per cent, the variations in the case of Hindus, Musalmans, Animists, Christians and Jains being —0·9, + 1·8, —40·8, + 12·8 and —11·8 per cent, respectively. There was during the decade the transfer of an area containing 3,482 persons from the Western Division (Kadur District) to the Eastern Division (Chitaldrug District).

Features of the distribution of the Religions in the Districts and the Cities. (Proportionate figures considered.)

78. (*a*) *Hindu.*—It should be noted that the figures include only those who returned themselves as Hindus in the "Religion" column of the Census Schedule and in whose case an entry being the name of a distinctive religion such as 'Jain,' or 'Sikh' did not occur in the 'Caste' or 'Sub-Caste' column. Animist castes who described themselves as 'Hindu' in the 'Religion' column were classed as 'Hindu' while they were taken as Animists when the caste name was repeated in the column. The Mysore District contains the highest proportion per 10,000, *i.e.*, 9,643, Shimoga District containing the least, *i.e.*, 8,965. Of the cities, Bangalore City has as much as 8,198 while the Civil and Military Station, Bangalore, has only 5,608.

(*b*) *Musalman.*—The Shimoga District has the largest number per 10,000 (663) and the Mysore District has the least (298). Among the cities, the Civil and Military Station, Bangalore has the largest proportion *i.e.*, 2,260, while Kolar Gold Fields has only 638.

(*c*) *Christian.*—The Kadur District has the largest proportion per 10,000 *i.e.*, 134, Chitaldrug District having the least, *i.e.*, 4. Of the cities, the Civil and Military Station, Bangalore has 2,026, the Kolar Gold Fields 1,986, Bangalore City 478 and Mysore City 302.

(*d*) *Jain.*—The Jains number 58 per 10,000 in Shimoga District and only 14 in the Mysore District. The Kolar Gold Fields (City) contains no Jains, Bangalore City, Mysore City and Civil and Military Station, Bangalore have for every 10,000 persons, 50, 45 and 32 respectively.

(*e*) *Animist.*—Shimoga District has the largest proportionate number 264 and Mysore District the least, *i.e.*, 33. Of the cities, Bangalore has 80 while Kolar Gold Fields has only 1.

(*f*) *Other Religions.*—It is the cities that have the bulk of the followers of the other religions *i.e.*, Sikh, Brahmo, Parsi, Jew and Buddhist. It is the increase of the adherents of this last mentioned religion that accounts for the high proportionate number of 97 in the Kolar Gold Fields.

A suggested Explanation of the Foregoing.

79. It is remarkable that Shimoga District has thus the largest proportion per 10,000 of the population among Musalmans, Animists and Jains; Mysore District contains the largest proportion of Hindus while Kadur District has the largest proportion of Christians. The explanation seems to be due to historical causes in the first three instances and to economic conditions in the last two.

1. *Shimoga District.*—(*a*) In the great Bijapur Musalman invasion of Mysore in 1637 under Randulhakhan and Shaji, the father of the famous Sivaji, the Bednur and Benkipur country was thoroughly overrun. "By settlement, conquest and conversions there were considerable numbers of Muhammadans employed in the Military and other services of Mysore, Bednur, Chitaldrug and other provinces at the time of Haider's usurpation in 1761,"* so much so that a 'Navayat' Muhammadan is said to have commanded the forces of Bednur in the decisive battle of Mayakonda (Chitaldrug District) in 1748 against Madikere Nayak, the Polegar of Chitaldrug.

(*b*) In the 18th century, the Mahratta armies swooped down on Mysore through this District time and again. The Lambani camp followers of the armies must have stuck to the country. During the Mahratta and Mysore Wars of the century it was that the Lambanis came prominently to notice when "immense numbers of them were employed by the armies of both sides as foragers and transporters of supplies required for the troops."†

(*c*) The present village of Humcha (in the Nagar Taluk) was the capital of a Jain principality founded by Jinaditya whose dynasty was flourishing from the 8th to the 12th centuries A. D. and is even now the seat of a Jain monastery.

2. *Mysore District.*—The Muhammadan invasions were all from the north and north-west. This district lying to the south of the country as it does retained its essentially Hindu character despite the "settlement, conquest and conversions" of the new religion.

3. *Kadur District.*—The coffee plantations of Chikmagalur, Koppa and Mudgere Taluks command the immigration of Konkani speaking Indian Christian males and workmen from South Canara. Hence the proportionate figure has gone up for this district.

In the case of the Civil and Military Station, Bangalore, and the Kolar Gold Fields, it is the nature and economic conditions respectively of these cities that have brought together people of various religions, the number of Musalmans and Christians being prominent in the former and of Christians in the latter.

Religions of Urban and Rural Population.

80. A study of Subsidiary Table VI reveals to us the fact that the Hindus though predominating in both the urban and the rural populations, are very much less so in the former than in the latter. Animists are essentially a rural population, their number per 10,000 of population in the rural area being thrice as much as the number per 10,000 of population in the towns in the Eastern Division (including Civil and Military Station, Bangalore) while in the Western Division, the number is nearly 4½ times as much. Musalmans, Christians and Jains are

* Mysore Gazetteer, 1897 Vol. I. page 480.

† Mysore Gazetteer, 1897 Vol. I. page 231.

mostly an urban population, the ratio between the urban proportional number and the rural proportional figure being approximately in the Eastern Division (including Civil and Military Station) 4 : 1, 28 : 1 and 2 : 1, and in the Western Division 4 : 1, 5 : 1 and 2 : 1 respectively. The disciples of the other religions are mainly found in cities, the urban population of the Eastern Division having as many as 18 to 10,000 of the population, the Western Division having only 4. The obvious explanation seems to be this: the Hindu is in the main an agriculturist, the Animist a labourer, the Musalman an artisan, the Christian an artisan and trader and the adherents of the other religions, artisans. Looking to the figures for districts, we find the largest proportionate number (per 10,000) in the urban population for Hindus in Mysore (8,528) and for Animists in Chitaldrug (107). In the proportionate figures for rural population (per 10,000) the largest number in the case of Musalmans is for Shimoga (578) of Christians Kadur (125) and of Jains Shimoga (59).

Hinduism: a Historical Retrospect.

81. "What is a Hindu?" is a question much debated and seemingly insoluble. To take only the two extreme views on the subject; there are some who say in effect that the term 'Hindu' is as intelligible an expression as the word 'India'; Hindus are merely those who are not the followers of any defined religion such as Muhammadanism, Christianity etc. There are others who maintain that the creed of Hinduism is as intelligible as the Muhammadan's or the Christian's. A brief historical retrospect would serve better to crystallize our ideas on the subject than any amount of mere ratiocination. When the Aryans poured over the border, and after defeating the indigenous population, settled in the Punjab and the Gangetic valley, they were free to develop their civilization without any thought or anxiety about the people of the soil. It was then as a culminating step that the wonderful Upanishads dwelling on the sublimity of the Almighty but Un-knowable were composed. When however in course of time owing to pressure of their own population, they had to strike out in all directions *e.g.*, towards the east and south, they were confronted with the problem of being absorbed by the civilized Dravidians. They seem to have hit upon the happy policy of "live and let live" with regard to the people they subjugated. They in fact seemed to say to the Dravidians "you will be of our social order but you have a distinct class therein." The scheme worked very well as an expedient for impressing the mark of Aryan civilization; but in course of time the Aryans saw their thoughts, ideas, beliefs and practices hopelessly mixed up with the thoughts, beliefs and practices of the civilization they thought they had attuned to their own. The result was social chaos and stagnation. It was then that the reformer Buddha arose and said this shall not be. He was so impressed with the force of morality as the supporter of society that he rested his religion on morality. Meantime this reformation produced a counter-reformation among the orthodox whose religious cravings were not satisfied with his exaltation of morality as a religion and who consequently set to work to find a creed and a philosophy to place on the pedestal of morality and to hold this up as a beacon light to which the wavering people should approximate. The efforts were crowned with success, for the innate religious cravings of man were satisfied with the all-embracing creed to which, however, people might take their own time to attain. Thus Buddhism vanished and the Dravido-Aryan religion re-appeared with the newly evolved all-embracing creed "ekam, eva Adwitiyam brahma" which was culled out of the Upanishads and made acceptable to all people by its tolerating the existing kinds of worship as so many different paths leading to the one true goal. There were many aboriginal tribes that stood severely aloof from all contact with the Aryan civilization and even the sections of the community that came into contact with the Aryans, became Aryanized in various degrees according to the intimacy or otherwise of the relationship. It is to this Dravido-Aryan community that the over-seas visitors and invaders applied the term Hindu and to their religion Hinduism. But the latitude allowed by the builders of the social and religious structure at the outset of this reclamation of society, involved a drift in ideas about the God-head and the consequent relation between man and man. Every clan began to have its own traditional worship fully believing that that was also a number in the series that led ultimately to the right way. The result was that society again began to break up. When race and creed vanished, what was there to hold the society together but community

ot occupation? From time to time great thinkers and men of action arose who realised the absurdity of the religious tie being lost sight of and society being hidebound by meaningless customs. These reformers originated so many sects or rather persuasions which in turn, when the effect of time was to lessen the hold of the reforming dogma on the adherents, reverted to the tie of community of occupation keeping the sections of society together. In recent times with the advent of criticism and scholarship, men there arose who wanted to salve the ship of Hinduism by lightening it of its unnecessary cargo of the (to them) non-essential parts of the religion. But they found that instead of lightening the ship, they had lowered their boats on quests of their own.

The Disquisition continued. The Term 'Hindu' defined.

82. Western scholarship in the east occupied itself in bringing to light the treasures of the Indian Scriptures and were impressed profoundly with the origin and distinction of castes as laid down in well known sacred books. The scholars took for granted as existing what the text writers who consistently with the original Aryan policy of assimilation classified and catalogued existing castes and attributed qualities or origins according to their own ideals, thus leaving it to the people to approximate to what was termed best and highest in the opinion of the most cultured of the time, had written concerning society. Very naturally they took the Brahmans who were the representatives of the old text-writers as the social and religious legislators of all Hindus including in the term even aboriginal tribes who never so much as knew what a Brahman was. Meanwhile the extension of the Indian Empire and the systematic enquiry into the condition of its inhabitants brought to light, just at a time when scholarship thought it had said its last word about Hinduism when it said that Brahmans were the arch-priests of Hinduism, that Aryan civilization had never so much as made its appearance in some parts of India; that the imprinting of the Aryan impress was very faint in many cases; and that the term 'Hindu' which the foreigners first applied to the usually known 'Hindus,' was quite inapplicable to many sections of society. The word 'Animist' then came into existence to describe those who do not bear any Aryan impress. But then there was this curious phenomenon, as a result of residence in the proximity of a better civilization, that some 'Animists' called themselves 'Hindus' after their more advanced neighbours all the more readily because the change did not at the same time involve any change in their beliefs, etc. After this review, we may venture to frame a definition of a 'Hindu' somewhat as follows:—

"A Hindu is a theist believing in the religious evolution which will some day, but surely through worship of God in His various forms (according to the worshipper's ideal) and through good works in his present life or a series of lives, land him in the Godhead compared to whom nothing is real in this world."

Readers desirous of further information on the subject are referred to para 628 of the India Census Report of 1901.

An examination of the Castes comprising Hindus

83. Certain castes and tribes (contributing more than one per mille of total population of the State) returning or classed as Hindus are enumerated below with reference to certain standards and certain disabilities in order to enable the reader to draw his own conclusion as to whether the members of particular castes or tribes may be regarded as Hindus or not. *

(1) The Lingayats (729,431) '*deny the supremacy of the Brahmans*'; as also the Panchalas (128,098). The aboriginal tribes who have returned themselves as Hindu, Koracha (6,126) and Lambani (9,945) know nothing of Brahmanical supremacy.

(2) The aboriginal tribes returned as Hindu '*do not receive the mantra*' for Upanayanam '*from a Brahman or other recognised Hindu Guru.*' The time of initiation varies in the case of different castes. The initiation ceremony is denied to castes such as Holeya (613,248) and Madiga (308,083).

* "The standards and disabilities with reference to which the castes are examined were suggested by the Census Commissioner for India in his notes for the Chapter on Religion in the Census Report. The Monographs of the Ethnographic Survey in Mysore have been freely consulted in the preparation of this paragraph."

(3) The Lingayats acknowledge the supremacy of the *Vedas*, but dissent from the performance of the sacrifices and repudiate the efficacy of the Sraddhas. (Mysore Census Report, 1901, p. 532.)

(4) The aboriginal tribes returned as 'Hindu' cannot be said '*to worship the great Hindu Gods.*'

(5) Holeyas and Madigas and the aboriginal tribes returned as 'Hindu' cannot be said to be '*served by good Brahmans as family priests.*'

(6) The following castes have '*no Brahman priests*' at all: Jogi (12,881), Madiga, Nayinda (39,414), Neygi (96,466), Tigala (69,233) and Vodda (142,482). The Agasas (97,772) have both Brahman and Jangam priests; the Bedas (268,454) do not have Brahman priests for death ceremonies; the Holeyas merely consult Brahman astrologers and the Kurubas (403,366) have Brahman priests only occasionally. The Komatis (9,813) and Vaisyas (26,497) are gradually displacing Brahman priests who do not minister to them according to the ritual of the Vedas.

(7) Holeyas and Madigas are '*denied access to the interior of ordinary Hindu temples.*' But at Melkote in the Mysore District, Ramanujacharya, the Srivaishnava reformer, accorded to Holeyas the privilege of entering the temple along with the Brahmans and other higher castes during the annual car-festival for a period of three days. The privilege of entering the temple during the annual car procession is enjoyed by the Holeyas in the Vishnu Temple at Belur, Hassan District. The Medas (6,778) do not enter the inner portions of a temple.

(8) *Pollution (a) By touch.*—The Bedas are generally considered as low caste people and therefore the Brahmans and other 'Dwija' or 'twice born' classes do not touch them. The touch of a Nayinda is supposed to defile a Brahman, a Komati and men of some other similar castes.

(*b*) *Within a certain distance.*—The close presence of Holeyas and Madigas is thought to cause pollution.

(9) The following castes '*bury their dead.*'—

Agasa, Beda, Golla, Holeya, Idiga, Jogi, Lingayat, Madiga, Meda, Nayinda, Neygi, Vakkaliga and Vodda. But corpses of lepers and pregnant women are either cremated or buried in heaps of stones, among Agasas; persons suffering from leprosy and other cutaneous diseases are cremated among Bedas; old or esteemed people among Bestas (156,863), old people among Holeyas; those killed by wild animals, pregnant women and lepers are either cremated or buried in heaps of small stones by Voddas.

(10) Bedas '*eat beaf*'; but some do not eat cows and buffaloes. Madigas partake of the carcases of cattle.

The numbers of Hindus examined.

84. Assuming that the total population in 1871 was 10,000, details for each succeeding Census and for each main religion in all the Censuses have been worked out for the population of the State in the marginal statement. The Hindus suffered most in the severe famine of 1876-7. There has been a gradual increase since 1881 but the rate of increase is very slow when compared to the rate of increase of the followers of other religions. Migration from the State or conversions to other religions cannot explain this deficiency. The reason may be owing to a real difference in the rate of increase, due to the social practices among certain Hindu castes, of (1) marriage of girls of tender age, which leads to early maternity and consequently entails greater risks of deaths of mothers and children and (2) prohibition or discountenancing of marriage of widows. As might have been expected the largest increase was in the decade (next after the famine of 1876-7) 1881-91, *i.e.*, 17·5. Hassan District was the most thickly

Religion	1871	1881	1891	1901	1911
Total population	10,000	8,281	9,779	10,957	11,485
Hindu	9,333	7,708	9,045	10,087	10,565
Musalman	414	397	500	573	622
Christian	51	58	75	99	118
Jain	26	21	26	27	35
Animist	176	97	133	171	143
Other religions	...	...	...	...	2

populated district with Hindus in 1871 (9,695 per 10,000 of population) but in the subsequent decades has given place to the Mysore District (9,643 in 10,000 in 1911). The Eastern Division (including Civil and Military Station, Bangalore) contains more than three-fourths of the number of Hindus, the Western Division containing the remaining one-fourth. Mysore District has 24 per cent, Bangalore 15 per cent, Tumkur and Kolar 13 per cent each, Hassan and Chitaldrug 10 per cent each. Shimoga 9, and Kadur 6 per cent of the Hindu population of the State.

The growth of the numbers of Hindus during 1901-11.

85. The statement in the margin gives the figures for each district and city for the two Censuses and the percentage of increase or decrease during the decade. The cities of Bangalore and Civil and Military Station, Bangalore were thinly populated in 1901 as plague was very prevalent then. So the increases are above the normal for the Hindu population of the State, *i.e.* 4·7 per cent. It is noteworthy that the increase in Bangalore City is +27·5 per cent. The increase is due both to immigration and to natural growth. The increase in the Kolar Gold Fields is likewise due to immigration and natural growth on account of the expansion of the Gold Mining industry in the area. Chitaldrug District has received during the decennium an increase of area from the Kadur and Tumkur Districts containing a population (1901) of 12,267 persons and so the increase appears so high as +12·9. The Hindu population of Districts having a percentage of variation lower than that for the State (4·7) will now be examined. It is noticeable that in the Mysore District the decreases in Seringapatam (—6·8), Frenchrocks (—3·0) and Yelandur (—3·3) account for the small variation of +3·8. In Hassan District the decreases in Manjarabad (—15·4), Belur (—7·2) and Alur (Sub) (—8·1) have brought down the district increase to +1·9. In Kadur District there is a general decrease except in the Kadur Taluk (which was the unit that gave a population of nearly 3,500 to Chitaldrug District). The decrease varies from —9·2 in Chikmagalur Taluk to —2·6 in Koppa. In Shimoga District there is a decrease except in the taluks of Shimoga, Channagiri and Honnali, the decreases varying from —9·9 in the Kumsi Sub-Taluk to —1·9 in Shikarpur. Hinduism has received an accession by some Animist tribes returning themselves as Hindus in this Census, so that in the case of some taluks the natural increase of Hindus would be slightly less and the natural decrease more noticeable than now denoted in Provincial Table II

District or city	Hindus 1911	Population in 1901	Percentage of variation
Bangalore City	72,632	56,975	+27·5
Bangalore District	691,148	659,711	+ 4·8
Kolar Gold Fields (City) ...	35,395	29,019	+22·0
Kolar District	671,167	634,921	+ 5·7
Tumkur District	683,971	633,847	+ 7·9
Mysore City	55,926	52,495	+ 6·5
Mysore District	1,225,397	1,180,463	+ 3·8
Chitaldrug District	524,169	464,092	+12·9
Hassan District	551,669	541,531	+ 1·9
Kadur District	309,627	326,960	— 5·3
Shimoga District	463,261	468,435	— 1·1
Civil and Military Station, Bangalore	56,546	50,727	+11·5

Musalmans.

86. The statement appended in the margin shows taluks with large numbers of Muhammadans in the districts of the State. The urban Muhammadan population forms more than one-third of the total Muhammadan population and consists mostly of artisans and traders. The return of Tribes (Imperial Table XIII), contains such names as Saiyid, Sheikh, Sharif and Hanifi which return 235,378 persons or 75 per cent, of the total population. The foreign tribes such as Awan, Gujar, Jat, Labbai and Mapilla etc., who are more or less sojourners may be left out of account

Taluk	Musalman population	Percentage of population to total population
Bangalore District—		
Bangalore City	10,567	11·9
Closepet (Sub)	3,936	8·7
Hoskote	6,507	8·6
Channapatna	6,229	8·1
Kolar District—		
Kolar Gold Fields (City) ...	3,103	6·4
Kolar	6,926	8·6
Srinivaspur	5,134	8·0
Chintamani	4,928	7·9
Tumkur District—		
Kunigal	6,964	8·3
Tumkur	7,661	6·6
Sira	4,524	5·0
Mysore District—		
Mysore City	12,825	18·0
Hunsur	5,803	4·9
T.-Narsipur	3,852	4·2
Seringapatam	2,230	4·1
Chitaldrug District—		
Harihar (Sub)	3,435	8·7
Molakalmûru	2,599	6·6
Davangere	4,729	6·2

Taluk				Musalman population	Percentage of ~~population~~ to total population
Hassan District—					
Manjarabad	...	...	...	2,417	4·8
Belur	...	...	...	2,659	3·6
Arsikere	...	...	...	2,385	3·3
Kadur District—					
Yedahalli (Sub)	...	...	...	1,365	8·2
Chikmagalur	...	...	...	5,654	6·9
Tarikere	...	...	...	3,834	5·4
Shimoga District—					
Kumsi (Sub)	...	...	...	2,474	14·4
Shimoga	...	...	...	8,701	11·6
Shikarpur	...	...	...	5,372	8·5
Civil and Military Station, Bangalore			...	22,786	22·6

in tracing the growth of the indigenous population. The Mughals (8,151) and Pathans (44,689) seem to be the only numerous indigenous tribes probably descended from the Dekhani Musalman adventurers who hailed from Bijapur after the disruption of the Vijianagar Kingdom in the 16th Century. The Mughal occupation towards the end of the 17th Century of Sira meant a good deal and the extensive conversions of Tippu Sultan were responsible for the addition of numbers to Muhammadanism in the 18th century. It may be herein noted that most of the Muhammadans in the State belong to the sect of Sunnis.

Christians.

87. Fully seven-tenths of the Christian population are urban. Of this urban population, nearly one-half are in the Civil and Military Station, Bangalore, and more than six-sevenths reside in the four cities. The taluks that have over 500 Christians are shown in the statement given in the margin. The growth of the Christians during the decade 1901-11 is +19·5 per cent. The increase in the urban Christian population in the period is 20·8 per cent and that in the rural population is 16·7 per cent. The cities alone have an increase of 23·1 per cent, the rest of the State having an increase of 14·4 per cent. The increase in the cities is 70 per cent of the total increase for the State. The increase though favourable when compared with the general increase in population (4·8 per cent) is less than that of the previous decade (+31·3 per cent). Besides being due to natural causes, the increase of +31·9 per cent in the Bangalore City, of +26·2 per cent in Kolar District and of +37·5 per cent in Kolar Gold Fields is due to migration; of +71·9 per cent in Tumkur on account of the enumeration of the soldiers and followers of two batteries on the line of march on the 10th March 1911; the decrease of 44·7 per cent., in Chitaldrug District is due to the closing of the large Public Works on the Marikanave Lake where by a village Chikkanahalli which consisted of 4,544 persons in 1901 (but was un-populated in 1891) now in 1911 contains only 855 persons.

Taluk			Persons
Bangalore District—			
Bangalore	...	...	3,396
Kankanhalli	...	...	1,411
Kolar District—			
Kolar	...	...	585
Bowringpet	...	...	1,588
Tumkur District—			
Tumkur	...	...	1,030
Hassan District—			
Hassan	...	...	1,758
Manjarabad	...	...	1,029
Kadur District—			
Chikmagalur	...	...	1,013
Koppa	...	...	916
Mudgere	...	...	1,758
Shimoga District—			
Shimoga	...	...	834
Tirthahalli	...	...	678

The Sects of Christians.

88. It was only in the case of Christians that the return by sects was prescribed and the information collected showed as follows:—

Sect.			1911	1901
Total Population	...	...	59,844	50,059
Roman Catholic	...	...	42,543	37,616
Anglican Communion	...	...	6,656	7,797
Other Protestants	...	...	9,050	3,851
Armenian	...	...	1	...
Syrian	...	...	10	8
Sect not returned and indefinite beliefs		...	1,584	787

The Roman Catholics form nearly seven-tenths of the Christian population. Among the Roman Catholics the natives form 90 per cent., Anglo-Indians 7 per cent., and Europeans 3 per cent. The Catholic Missions began serious work from the 17th century, to let alone the early labours of the Dominicans in the 14th and of the Franciscans in the 16th centuries. Their efforts, though stunned during the rule of Tippu Sultan, have been very successful, the largest number of native Christians being in their fold. On the other hand, the Anglican Communian contains the least number of natives in its congregation *i.e.*, 12 per cent., while Europeans number 59 per cent. and Anglo-Indians 29 per cent. Considered by sects, the races stand as follows:—

(1) *Europeans* (7463) are mostly Anglicans (3955), Roman Catholics (1469), Presbyterians (1030) and Methodists (543).

(2) *Anglo-Indians* (5827) consist principally of Roman Catholics (3140), Anglicans (1910) and Methodists (363).

(3) *Indians* (46,554) are chiefly Roman Catholics (37,934), Methodists (2,919) and other protestants unspecified (1,671). Comparison with the numbers for sects returned in 1901 is not possible as some of the figures specially for Anglicans in 1901 were inaccurate (Vide para 14 of Mysore Census Report 1901, page 88).

Christian Missions and their Work.

89. There is a Roman Catholic Bishop for Mysore and there are nearly 100 places of worship in the State. The first Protestant Mission (London Mission) began working from 1820 and there are now the following missions engaged in work in different parts of the state:—

(1) London Mission.
(2) Wesleyan Mission.
(3) American Methodist Episcopal Church.
(4) Leipzig Lutheran Mission.
(5) Church of England Zenana Mission.
(6) Church Missionary Society.
(7) Society for the Propogation of the Gospel Mission.
(8) Ceylon and India General Mission.
(9) The Salvation Army.

Schools and colleges for boys and girls, orphanages, hospitals and asylums for the aged, are provided by the missionaries. The chief work is among the backward classes of Hindus. The enlightening influence of Christianity is patent in the increased standard of comfort of the converts and their sober, disciplined and busy lives. To take education for instance, we find that among Indian Christians no less than 11,523 persons or 25 per cent. of the population are returned as literate while for the total population of the State the percentage is only 6. The natural increase of the existing population, and the influx of outsiders, to Bangalore on account of the Civil and Military Station there and to the Kolar Gold Fields on account of the expansion of the gold mining industry are mainly responsible for the increase during the decade.

Conversion to Christianity.

90. (i) The convert has better chances of education and start in life as an artisan or agriculturist.

(ii) Even if he be in very humble circumstances he can assert his individuality in the Christian fold which is sometimes not possible in Hinduism.

(iii) He can be represented by the '*Padre*' in his temporal dealings if need be and his case put clearly before Government Officials.

The success in gaining converts is not now so marked as the spread of a knowledge of Christian tenets and standards of morality not only in the classes among whom they work but also among the people in general. Converts nowadays are many of them isolated individuals or members of families some inmates of whom have already been converted. The age statistics (Imperial Table VII) have been examined in order to find out the ages at which converts are chiefly gained. The Civil and Military Station, Bangalore, may be excluded for this purpose as its conditions in this respect, are so peculiar and fluctuations owing to migration are very frequent. So, for the State excluding Civil and Military Station, Bangalore, comparing the number of Christians at the age periods 10-15, 15-20, 20-40, 40-60 and 60 and over, of the Census of 1911 with numbers of Christians of the age periods 0-5, 5-10, 10-30, 30-50, and 50 and over respectively of 1901 Census, we find that the increases over the numbers of 1901 are in the age periods 10-15, and 20-40 of 1911. For the age period 10-15 we have the increase of 242. For the other age period 20-40 we have to deduct the increases in the Kolar Gold Fields, numbers in which are chiefly augmented by immigration, and in Tumkur District, where British troops on the line of march on the 10th March 1911 have been enumerated. We thus get 63 net increase for this age period. Thus we may roughly say that 242+63=305 persons of age periods 10-15, and 20-40 have been converted during the decade. The ideal of a Nationalist Indian Protestant Church is in the minds of a few Indian

Christians from Madras but no definite movement seems to have taken place in the State.

Europeans and Anglo-Indians in 1901 and 1911.

91. The marginal statement shows the number of Europeans and Anglo-Indians in 1901 and 1911. Analysed by districts, it is seen that there is a decrease in Hassan and Kadur owing to the emigration of planters and agents consequent on the low prices of coffee; the decrease in Chitaldrug is due to the closing of the works on the Marikanave lake; in Tumkur the increase in Europeans is due to the enumeration of soldiers of two batteries Royal Field Artillery, on the line of march; in Kolar Gold Fields the increase is due chiefly to migration; the increase in Europeans and the decrease in Anglo-Indians in the Bangalore City, Civil and Military Station, Bangalore, and Bangalore District, is due to (*a*) some Anglo-Indians having returned themselves as Europeans and (*b*) migration. In the Bangalore District at the time of Census enumeration, there was an European regiment in camp.

	Europeans		Anglo-Indians	
	1911	1901	1911	1901
Mysore State	7,463	4,753	5,827	5,721
Civil and Military Station, Bangalore	5,042	2,961	3,035	3,271
Bangalore City	337	246	485	268
Bangalore District	412	166	138	330
Kolar Gold Fields	893	762	1,520	1,178
Kolar District	57	57	133	122
Tumkur District	340	11	15	26
Mysore City	122	143	198	197
Mysore District	46	42	33	44
Chitaldrug District	4	12	10	45
Hassan District	70	147	106	94
Kadur District	109	166	91	116
Shimoga District	31	40	63	30

Animists.

92. The Animists form one per cent of the total population and are mostly found in the Bangalore, Tumkur, Chitaldrug and Shimoga Districts. Some of the Animist castes have returned themselves as Hindu in the present Census and hence the apparent decrease of 16·7 per cent during the decade. The number of persons belonging to Animist tribes but enumerated as Hindus is 16,491. If this number is added to the number of Animists returned *i.e.*, 72,196, the total will be 88,687 persons, which compares well with the number of 86,627 of 1901. Therefore, the conclusion seems to be that the loss in the number of Animists in the decade 1901-11 is due almost entirely to an accession to Hinduism of a good many of their number chiefly in Mysore, Hassan, Kadur and Shimoga Districts. But it must be remembered that no conscious effort was made by Hinduism to enlist these in the religion. The result is due more to the progressive life they lead in the neighbourhood of the Hindus. The Taluks that contain more than 2,000 Animists each are Kankanhalli (Bangalore District) Goribidnur (Kolar District), Sira (Tumkur District), Chitaldrug and Davangere (Chitaldrug District) Arsikere (Hassan District), Kadur (Kadur District) and Shimoga, Channagiri and Shikarpur (Shimoga District).

Jains.

93. The increase in numbers among Jains is remarkable (28·9 per cent). The community has a history of its own and dates in Mysore from the time of the migration of their great teacher Bhadrabahu southwards and sojourn near Sravana Belgola in the Hassan District. The Jains have left an indelible mark on Kanarese literature. At the present day, the majority of Jains (who are Digambaras) are mostly traders and land-lords. The increase is due to natural growth and also to many Sadas (Vakkaligās) in the Bangalore and Tumkur Districts returning themselves as "Jains."* The immigrant Jains (chiefly Svetambaras) are mostly from the Rajputana States and are engaged in trade and money lending. The taluks returning more than 500 Jains in each district are:—Nelamangala and Magadi (Bangalore District), Goribidnur (Kolar District), Tumkur, Maddagiri and Koratagere (Sub) (Tumkur District), Heggaddevankote (Mysore District), Hassan and Channarayapatna (Hassan District), Mudgere (Kadur District), and Sagar (Shimoga District).

Other Religions.

94. Of these adherents of the Parsi, Sikh, Brahmo and Jew religions are numerically very few. The Buddhists number 622 in 1911 while they numbered 10 in 1901. As the increase is remarkable, a few facts regarding the same may not be out of place here. The increase is most marked in the Civil and Military Station, Bangalore and the Kolar Gold Fields. The expansion is not due to natural growth or immigration, but to proselytism. There are two branches of

Note.—* The following note occurs against the caste in the Mysore Census Report 1871. The whole tribe appear originally to have been Jains but are now divided into three classes according to the religion they follow. They are worshippers of Vishnu, Siva and Jaineswara. All of them eat together and intermarry, the wife as usual in such cases adopts the religion of her husband.'

the South India Sakya Buddhist Society working at Bangalore (Civil and Military Station) and Kolar Gold Fields respectively. Mission work seems to have begun at the latter place in the year 1906 and at the former in 1909. The disciples belong to the Indian Church of Buddhists which is akin to the Buddhist Church of Burma and Ceylon. The lofty principles and beautifully simple life enunciated by the Founder of the religion seem to appeal with peculiar force to the Tamil speaking artisans and middle classes in the localities mentioned above. In fact it is learnt that but for the unavoidable absence of the Buddhist priests (who are naturally at this infant stage of their mission, required to be touring to all the branch societies in Mysore and elsewhere in Southern India), many more persons would have received the "Tri Saranam" (three refuges) and the "Pancha Sila" (five precepts) which ceremonial is necessary for admission into the fold of the Buddhist Church. This initiation consists in the disciple asking and receiving the vows (*i.e.* Tri Saranam and Pancha Sila) at the hands of a Buddhist priest. These vows are (as translated into English):—

(i) Tri Saranam (three refuges)

(*a*) To the Buddha I go for refuge.
(*b*) To the law I go for refuge.
(*c*) To the Order I go for refuge.

(ii) Pancha Sila (five precepts).

(*a*) I promise to abstain from taking or destroying the breath, the energy or the life of any human being.
(*b*) I promise to abstain from taking anything that belongs to another with thievish intention.
(*c*) I promise to abstain from unlawful indulgence of the bodily passion.
(*d*) I promise to abstain from uttering (even) a word of falsehood.
(*e*) I promise to abstain from partaking of anything which will tend to produce drunkenness.

Conversion does not seem to necessitate any change either in the social life or in the civil law followed by the disciple. This renaissance of the Buddhist movement is full of interest and future promise. The usual thorny questions incidental to proselytism, *viz.*, those relating to inheritance and marriage have not yet disturbed the peace of the young community.

There has been an increase of Brahmos in the Bangalore City and Civil and Military Station. The Samaj here belongs to the 'Sadharan' section. The numbers include local converts as well.

Proportion of Females to Males in the Main Religions.

95. For every 1000 males there are 986 females among Hindus, 897 among Muhammadans, 879 among Christians, 877 among Jains and 951 among Animists.

PART II. GENERAL.

The Actual Religious Beliefs of the Hindu Villager.

96. As Hinduism is a religion which gives scope for a variety of beliefs, the ordinary Hindu villager's religious beliefs, what with the usually precarious nature of the yearly monsoons, consist mainly of notions which suggest to him the necessity of placating unseen potent influences which on the whole seem to work against him. Unlike the Duke in Shakespeare's 'As You Like It' he does *not* find

> "Books in the running brooks,
> Sermons in stones, and good in everything."

Whether it be the permanent village deity (Grama Devata) or the visiting Maramma of Plague, Cholera, drought or famine, the idea is clear *viz.*, that of appeasing her wrath by general feeding and sacrifices. Buffaloes, sheep and goats are generally sacrificed in public celebrations and sheep or fowls in family celebrations. The important occasions connected with agriculture *e.g.*, the beginning of the ploughing season and the harvest home, are celebrated with feasts, sacrifices being offered in the usual way to keep the wrathful gods at peace. Resort to astrologers who generally advise a shift from the dwelling or a local pilgrimage or feeding and sacrifice or reference to one versed in incantations to drive out the evil, is invariably had in emergencies such as the obsession of a devil or a predeceased co-wife or death on an unlucky day. It is only when

these placative resources are exhausted that the ordinary villager becomes resigned to his lot. "Whatever will be, will be." Anything grand or imposing or awe-inspiring or out of the way *e. g.*, a mansion, a big tree, a lonely cave, a natural spring, is at once thought of as having a spirit which must be placated in order to keep it from crossing one's path. Coigns of vantage in natural scenery are almost always found capped with rough mantaps within which are gods consecrated to the spot. This pessimistic temperament is softened by the two ideas of contentment and charity that run through the villager's whole nature. These grand qualities may be said to be the legacy of the Aryan Civilization.

Forms of Worship among Hindus.

97. (*a*) The Brahmans and the other high castes, resemble one another in ritual observances. A brahman must bathe and offer his prayers to the Sun thrice a day. If he is a householder, he must worship his God Ganapathi, the Siva Linga, Saligram, Nag and the pada of Vishnu according to the sectarian views of the worshipper, every day himself or by a member of the same family or by a paid brahman. A brahman has to do five things daily according to the orthodox rule—study the Vedas, offer libations to Gods, welcome guests, offer water to departed ancestors and give food to animals. The study is gone through by repeating the important texts of the scriptures. The chief Gods, preceptors and teachers (and also the ancestors in the case of persons who have lost their fathers) are remembered, oblations of water being offered the while. Periodically the feasts come round to commemorate some incident in the life of the great Gods *e.g.*, Gouri, Ganesha, Krishna Jayanti the anniversary of departed teachers or the remembrance of the primeval life led by the brahmans, *e.g.*, Sravani or the national festival, *viz.*, the Dasara, when the monsoons are closing for the year. Special ceremonies are performed when he is anxious for a special favour, *e.g.*, cure of a disease or success in a particular undertaking or when a calamity is impending. Such ceremonies take the form of pilgrimages and special prayers to Gods *e.g.*, the Sun or the nine planets (Grahas). Tending the 'Tulasi' plant is a religious observance specially looked to by the women of the house-hold. The rearing of the 'ficus religiosa' and neem tree with a platform round them is considered a pious act by all castes. This is so very common that almost every village has two or three platforms in the midst of which the stately ficus and the gnarled neem rear their rustling foliage.

(*b*) The Lower Hindu Castes. Periodical and special worship is resorted to by these, daily worship being the privilege so to say of the cultured and leisurely classes. The periodical worship varies more or less with the profession of the devotee and special worship with the object sought to be attained. At the ceremonies of the domestic occurrences the gods, family gods and ancestors are invoked and propitiated and there is a general feeding. The degree and comprehensiveness of the invocation are often determined by the social rank of the head of the family and the nature of the occasion.

Hindu Priests.

98. In domestic and daily ceremonial many of the higher castes desire the presence of the brahman or set apart his share of gifts before they begin. In communal or special worship, *e.g.*, to Maramma or Grama Devata, the officiator is most often not a brahman. On such occasions brahmans contribute to the general worship even though a brahman is not the officiator. For most temples in villages the priest is a Satani or Vaishnava who does not wear the sacred thread. To certain 'Grama Devatas' and 'Marammas' the priest or spokesman is of other castes and sometimes a Madiga or Holeya.

Muhammadans.

99. With the exception of the Mughals and Pathans who may be regarded as descended from the Dekhani Musalman immigrants from Bijapur in the 17th century, of Dayares from Hyderabad and the immigrant tribes of Labbai and Mapilla on the one hand and Arab, Gujar, Jat, Meman, etc., on the other, the rest seem to be the descendants of the local converts. There are not many conversions nowadays; the Hindu customs etc., do not survive among the converts; but the idea of the Hindu Joint Family seems still to prevail in the minds of the Muhammadans in the rural tracts.

SUBSIDIARY TABLES—CHAPTER IV.

I.—General distribution of the population by religion.

Religion and locality	Actual number in 1911	Proportion per 10,000 of population in				Variation per cent increase (+) decrease (−)			Net variation
		1911	1901	1891	1881	1901—1911	1891—1901	1881—1891	1891—1911
1	2	3	4	5	6	7	8	9	10
HINDU.									
1. Mysore State, including Civil and Military Station, Bangalore.	5,340,908	9,199	9,206	9,248	9,308	+4·7	+11·5	+17·3	+37·1
2. Mysore State, excluding Civil and Military Station, Bangalore.	5,284,362	9,262	9,264	9,321	Details not available	+4·7	+11·8	Details avail 1881	not able for
3. Eastern Division	3,959,805	9,274	9,310	9,358	Do	+6·7	+14·3	Do	Do
4. Western Division	1,324,557	9,228	9,136	9,225	9,316	—0·9	+ 5·5	—0·3	+4·2
MUSALMAN.									
1. Mysore State, including Civil and Military Station, Bangalore.	314,494	542	523	512	479	+8·6	+14·5	+26·2	+56·9
2. Mysore State, excluding Civil and Military Station, Bangalore.	291,708	511	492	473	439	+8·8	+17·0	+27·5	+62·4
3. Eastern Division	223,107	523	503	489	466	+11·2	+18·3	+33·4	+75·5
4. Western Division	68,601	478	461	433	385	+1·8	+13·4	+13·1	+30·6
ANIMIST.									
1. Mysore State, including Civil and Military Station, Bangalore.	72,196	124	156	136	117	—16·7	+29·2	+36·7	+47·2
2. Mysore State, excluding Civil and Military Station, Bangalore.	71,849	126	159	138	Details not available	—17·1	+30·0	Details avail 1881	not able for
3. Eastern Division	46,695	109	111	95	Do	+5·7	+34·3	Do	Do
4. Western Division	25,154	175	290	246	214	—40·8	+25·9	+15·5	—13·8
CHRISTIAN.									
1. Mysore State, including Civil and Military Station, Bangalore.	59,844	103	90	77	70	+19·5	+31·3	+30·4	+104·6
2. Mysore State, excluding Civil and Military Station, Bangalore.	39,414	69	60	41	31	+19·7	+62·8	+58·7	+209·1
3. Eastern Division	28,529	67	59	38	28	+22·5	+78·0	+71·2	+273·6
4. Western Division	10,885	76	66	52	38	+12·8	+34·9	+39·9	+112·8
JAIN.									
1. Mysore State, including Civil and Military Station, Bangalore.	17,630	30	25	27	26	+28·9	+3·0	+23·4	+63·8
2. Mysore State, excluding Civil and Military Station, Bangalore.	17,310	31	25	27	Details not available	+27·5	+3·6	Details avail for	not able 1881
3. Eastern Division	11,178	26	17	20	Do	+68·7	−6·0	Do	Do
4. Western Division	6,132	43	47	44	47	−11·8	+14·9	−5·3	−3·6
BUDDHIST.									
1. Mysore State including Civil and Military Station, Bangalore.	622	1	...	...	...	+6120·0	+100·0	−80·0	+6811·1
2. Mysore State, excluding Civil and Military Station, Bangalore.	550	1	...	...	Details not available	+18233·3	...	Details avail- for	not able 1881
3. Eastern Division	524	1	...	...	Do	+17366·7	...	Do	Do
4. Western Division	26	...	...	...	...	...	...	...	...
SIKH.									
1. Mysore State, including Civil and Military Station, Bangalore.	293	1	...	...	...	+2341·7	−58·6	−29·3	+614·6
2. Mysore State, excluding Civil and Military Station, Bangalore.	60	...	...	...	Details not available	+445·5	−62·1	Details avail for	not able 1881
3. Eastern Division	52	...	...	...	Do	+372·7	−62·1	Do	Do
4. Western Division	8	...	...	...	...	...	...	...	−68·0

I.—GENERAL DISTRIBUTION OF THE POPULATION BY RELIGION—*concld.*

Religion and locality	Actual number in 1911	Proportion per 10,000 of population in				Variation per cent increase (+) decrease (−)			Net variation
		1911	1901	1891	1881	1901—1911	1891—1901	1881—1891	1881—1911
1	2	3	4	5	6	7	8	9	10
PARSI.									
1. Mysore State including Civil and Military Station, Bangalore.	101	...	...	...	...	0	+188·6	−25·5	+114·9
2. Mysore State, excluding Civil and Military Station, Bangalore.	55	...	...	...	Details not available	+19·6	+58·6	Details avail for	not able
3. Eastern Division	49	...	...	...	Do	+8·9	+55·2	Do	1881 Do
4. Western Division	6	...	...	...		+500·0	...	...	...
BRAHMO.									
1. Mysore State, including Civil and Military Station, Bangalore.	65	...	...	...	Details not available	+6400·0	−95·7	Details avail for	not able
2. Mysore State, excluding Civil and Military Station, Bangalore.	45	...	...	...	Do	+4400·0	...	Do	1881 Do
3. Eastern Division	45	...	...	...	Do	+4400·0	...	Do	Do
4. Western Division	...	...	...	...	Do	...	...	Do	Do
JEW.									
1. Mysore State, including Civil and Military Station, Bangalore.	40	...	...	...	...	+17·6	+61·9	+2000·0	+3900·0
2. Mysore State, excluding Civil and Military Station, Bangalore.	6	...	...	...	Details not available	−71·4	+4·8	Details avail for	not able
3. Eastern Division	2	...	...	...	Do	−60·0	...	Do	1881 Do
4. Western Division	4	...	...	...	...	−75·0	+6·7	+1400·0	+300·0

1. In the case of Civil and Military Station, Bangalore, details are not available for 1881, separately for Jains and Animists. So, figures cannot be given for these religions for 1881 in the case of (1) Mysore State, excluding Civil and Military Station, Bangalore and (2) Eastern Division.
2. Brahmos have not been shown separately in 1881.
3. In subsidiary Table I, Chapter III, Mysore Census Report 1901, figures for religions other than Hindu, Musalman, Christian, Jain, and Animist, have been added together for purposes of proportional representation, whereas in this Table, such figures have been shown separately.

II.—DISTRIBUTION BY DISTRICTS OF THE MAIN RELIGIONS.

District and Natural Division	Number per 10,000 of the population who are—											
	Hindus				Musalmans				Christians			
	1911	1901	1891	1881	1911	1901	1891	1881	1911	1901	1891	1881
1	2	3	4	5	6	7	8	9	10	11	12	13
Mysore State, including C. and M. Stn., Bangalore.	9,199	9,206	9,248	9,308	542	523	512	479	103	90	77	70
Mysore State, excluding C. and M. Stn. Bangalore.	9,262	9,264	9,321	Not available	511	492	473	439	69	60	41	31
Eastern Division	9,274	9,310	9,358	Do	523	503	489	466	67	59	38	28
Bangalore City	8,193	8,204	8,366	8,456	1,194	1,235	1,304	1,394	478	463	302	150
Bangalore District	9,100	9,160	9,228	9,444	637	608	560	508	76	74	59	48
Kolar Gold Fields, City ...	7,278	7,596	9,313	9,458	638	561	548	...	1,986	1,839	51	19
Kolar District	9,175	9,263			656	598		448	44	38		
Tumkur District	9,302	9,333	9,399	9,510	479	468	434	415	22	14	13	14
Mysore City	7,843	7,707	7,674	7,574	1,799	1,928	2,067	2,204	302	333	221	214
Mysore District	9,643	9,620	9,623	9,579	298	296	300	328	12	12	12	16
Chitaldrug District	9,290	9,304	9,380	9,510	482	480	439	363	4	9	7	4
Western Division	9,228	9,136	9,225	9,316	478	461	433	385	76	66	52	38
Hassan District	9,508	9,519	9,561	9,695	306	293	265	208	66	67	64	45
Kadur District	9,148	9,013	9,093	9,122	490	500	471	420	134	107	67	38
Shimoga District	8,965	8,810	8,981	9,038	663	613	572	552	49	37	31	29
C. & M. Stn., Bangalore ...	5,608	5,662	5,760	6,008	2,260	2,407	2,387	2,227	2,026	1,911	1,789	1,764

II.—Distribution by Districts of the main religions—*concld.*

District and Natural Division	Number per 10,000 of the population who are—											
	Jains				Animists				Others			
	1911	1901	1891	1881	1911	1901	1891	1881	1911	1901	1891	1881
	14	15	16	17	18	19	20	21	22	23	24	25
Mysore State including C. and M. Stn., Bangalore	30	25	27	26	124	156	136	117	2	...	...	...
Mysore State excluding C. and M. Stn., Bangalore	31	25	27	Not available	126	159	138	Not available	1	...	...	Not available
Eastern Division	26	17	20	Do	109	111	95	Do	1	...	...	Do
Bangalore City	50	16	28	*	80	81	134	*	5	1	...	...
Bangalore District	34	9	19	*	152	149		*	1	...	...	...
Kolar Gold Fields, City	...	...	15	11	1	2	73	64	97	2	...	...
Kolar District	25	13			100	88		*	...	...	...	...
Tumkur District	45	32	34	30	152	153	120	31	...	...	...	...
Mysore City	45	20	32	17	2	8	48	60	9	4	6	8
Mysore District	14	15	17		33	57			...	...	...	...
Chitaldrug District	16	16	16	17	208	191	158	106	...	...	...	...
Western Division	43	47	44	47	175	290	246	214	...	...	...	...
Hassan District	31	33	26	27	89	88	84	24	...	...	...	1
Kadur District	39	43	40	37	189	337	329	383	...	...	...	...
Shimoga District	58	66	65	74	264	474	351	307	1	...	...	...
C. & M. Stn., Bangalore	32	12	18	*	34	...	42	*	40	8	4	1

Note.—The figures for 1881 for Jains and Animists are included in those for Hindus in the case of the cities of Bangalore, Mysore and Civil and Military Station, Bangalore; while the figures for 1891 for Animists are merged in those for Hindus in the case of the cities of Bangalore and Mysore.

III.—Christians. Number and variations.

District and Natural Division	Actual number of Christians in				Variation per cent			
	1911	1901	1891	1881	1901—1911	1891—1901	1881—1891	1881—1911
1	2	3	4	5	6	7	8	9
Mysore State, including Civil and Military Station, Bangalore.	59,844	50,059	38,135	29,249	+19·5	+31·3	+30·4	+104·6
Mysore State, excluding Civil and Military Station, Bangalore.	39,414	32,933	20,233	12,751	+19·7	+62·8	+58·7	+209·1
Eastern Division	28,529	23,283	13,077	7,637	+22·5	+78·0	+71·2	+273·6
Bangalore City	4,238	3,212	2,425	932	+31·9	+32·5	+160·2	+354·7
Bangalore District	5,807	5,367	3,682	2,487	+8·2	+45·8	+48·0	+133·5
Kolar Gold Fields, City	9,660	7,027	2,996	869	+37·5	Not available		
Kolar District	3,253	2,578			+26·2	+220·6	+244·8	+274·3
Tumkur District	1,631	949	743	603	+71·9	+27·7	+23·2	+170·5
Mysore City	2,152	2,266	1,640	2,603	—5·0	+38·2	+13·2	+42·0
Mysore District	1,543	1,441	1,307		+7·1	+10·3		
Chitaldrug District	245	443	284	143	—44·7	+56·0	+98·6	+71·3
Western Division	10,885	9,650	7,156	5,114	+12·8	+34·9	+39·9	+112·8
Hassan District	3,828	3,795	3,296	2,393	+0·9	+15·1	+37·7	+60·0
Kadur District	4,542	3,888	2,209	1,245	+16·8	+76·0	+77·4	+264·8
Shimoga District	2,515	1,967	1,651	1,476	+27·9	+19·1	+11·9	+70·4
Civil and Military Station, Bangalore ...	20,430	17,126	17,902	16,498	+19·3	—4·3	+8·5	+23·8

IV.—Races and Sects of Christians. (Actual numbers.)

Sect	European		Anglo-Indian		Native		Total		Variation Increase(+) or Decrease(−)
	Male	Female	Male	Female	Male	Female	1911	1901	
1	2	3	4	5	6	7	8	9	10
Total ...	4,902	2,561	2,673	3,154	24,278	22,276	59,844	50,059	+9,785
Anglican communion ...	2,471	1,484	909	1,001	346	445	6,656	7,797	−1,141
Armenian ...	1	...	...	...	...	...	1	...	+1
Baptist ...	49	37	34	56	626	467	1,269	279	+990
Congregationalist ...	9	6	2	14	166	177	374	116	+258
Greek ...	...	...	...	...	3	1	4	...	+4
Lutheran ...	5	2	1	2	80	70	160	336	−176
Methodist ...	369	174	157	206	1,382	537	3,825	2,644	+1,181
Minor Protestant denominations ...	7	8	2	4	72	46	139	76	+63
Presbyterian ...	927	103	11	23	25	52	1,141	400	+741
Protestant (unsectarian or sect not specified)	157	117	96	97	919	752	2,138	...	...
Roman Catholic ...	874	595	1,449	1,691	19,917	917	12,543	37,616	+4,927
Syrian (Chaldæan) ...	...	...	...	...	7	1	8	3	+5
Syrian (Jacobite) ...	...	...	...	...	1	1	2	5	−3
Sect not returned ...	17	31	12	60	732	708	1,560	782	-778
Indefinite beliefs ...	16	4	...	...	2	2	24	5	−19

V.—Distribution of Christians per mille (a) races by sect and (b) sects by race.

Sect	Races distributed by sect				Sects distributed by race			
	European	Anglo-Indian	Native	Total	European	Anglo-Indian	Natives	Total
1	2	3	4	5	6		8	9
Anglican communion ...	530	328	17	111	594	287	119	1,000
Armenian ...	...	...	...	...	1,000	...	...	1,000
Baptist ...	11	15	23	21	68	71	861	1,000
Congregationalist ...	2	3	7	6	40	43	917	1,000
Greek ...	...	...	...	...	...	...	000	1,000
Lutheran ...	1	1	3	3	44	19	937	1,000
Methodist ...	73	62	63	64	142	95	763	1,000
Minor Protestant denominations ...	2	1	3	2	108	43	849	1,000
Presbyterian ...	138	6	2	19	903	30	67	1,000
Protestant (unsectarian or sect not specified) ...	37	33	36	36	128	90	782	1,000
Roman Catholic ...	197	539	815	711	34	74	892	1,000
Syrian (Chaldæan) ...	...	...	...	...	...	...	000	1,000
Syrian (Jacobite) ...	...	...	...	...	...	...	000	1,000
Sect not returned ...	6	12	31	26	31	46	923	1,000
Indefinite beliefs ...	3	...	...	1	833		167	1,000
	1,000	1,000	1,000	1,000	125	97	778	1,000

VI.—Religions of Urban and Rural Population.

Natural Division	Number per 10,000 of urban population who are						Number per 10,000 of rural population who are					
	Hindu	Musalman	Animist	Christian	Jain	Others	Hindu	Musalman	Animist	Christian	Jain	Others
	2	3	4	5	6	7	8	9	10	11	12	13
Eastern Division including Civil and Military Station, Bangalore.	7,537	1,658	39	700	48	18	9,432	402	118	25	23	...
Western Division	7,945	1,641	41	285	84	4	9,322	392	185	61	40	...

VI (*a*).—RELIGIONS OF URBAN AND RURAL POPULATION.

Natural Division	Number per 10,000 of urban population who are						Number per 10,000 of rural population who are					
	Hindu	Musalman	Animist	Christian	Jain	Others	Hindu	Musalman	Animist	Christian	Jain	Others
1	2	3	4	5	6	7	8	9	10	11	12	13
Bangalore City	8,193	1,194	80	478	50	5	...	...	...	...	...	...
Bangalore District	7,891	1,991	56	60	1	1	9,191	535	160	78	36	...
Kolar Gold Fields (City)	7,278	638	1	1,986	...	97	...	...	...	...	...	...
Kolar District	7,480	2,246	40	205	29	...	9,287	551	103	34	25	...
Tumkur District	8,078	1,547	49	199	126	1	9,366	422	158	13	41	...
Mysore City	7,843	1,798	2	302	45	10	...	...	...	...	...	...
Mysore District	8,528	1,318	...	75	79	0	9,713	234	35	8	10	...
Chitaldrug District	7,941	1,793	107	51	107	1	9,393	382	216	1	8	...
Hassan District	8,094	1,407	69	273	155	2	9,587	245	90	54	24	...
Kadur District	7,955	1,748	15	225	57	...	9,266	366	205	125	38	...
Shimoga District	7,816	1,743	38	345	49	9	9,055	578	282	26	59	...
Civil and Military Station Bangalore ...	5,608	2,260	34	2,026	32	40	...	...	...	...	...	...